ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ

ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ ਉਹ ਮੰਗ ਪੱਤਰ ਹੈ | ਜਿਸ ਨੂੰ ਮੁਖ ਰਖ ਕੇ ਸੰਤ ਗਿਆਨੀ ਜਰਨੈਲ ਸਿੰਘ ਜੀ ਭਿੰਡਰਾਂ ਵਾਲਿਆਂ ਨੇਂ ਧਰਮ ਯੁੱਧ ਮੋਰਚਾ ਆਰੰਭ ਕੀਤਾ | ਧਰਮ ਯੁੱਧ ਮੋਰਚੇ ਤੋਂ ਪਹਿਲਾਂ ਸੰਤ ਜੀ ਨੇਂ 13 ਅਪ੍ਰੈਲ 1978 ਵਿਚ ਜੋ ਨਿਰੰਕਾਰੀ ਕਾਂਡ ਵਿਚ ਤੇਰਾਂ ਸਿੰਘ ਸ਼ਹੀਦ ਹੋਏ ਸੀ ਉਨ੍ਹਾਂ ਦੇ ਕੇਸ ਦੀ ਪੈਰਵਾਈ ਲਈ ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਤੇ ਬਾਬਾ ਠਾਹਰਾ ਸਿੰਘ ਦੀ ਡਿਊਟੀ ਲਾਈ ਸੀ | ਮਗਰ ਸਰਕਾਰ ਨੇਂ ਉਨ੍ਹਾਂ ਨੂੰ ਵੀ ਬੇ ਵਜ੍ਹਾ ਜੇਲ੍ਹ ਵਿਚ ਡੱਕ ਦਿਤਾ | ਸੰਤ ਜੀ ਨੇਂ ਉਨ੍ਹਾਂ ਸਿੰਘਾਂ ਨੂੰ ਛਡਾਉਣ ਲਈ ਮੋਰਚਾ ਲਾਇਆ ਸੀ | ਜਦੋਂ ਇਸ ਮੋਰਚੇ ਨੂੰ ਸੰਗਤਾਂ ਵੱਲੋਂ ਭਰਵਾਂ ਹੁੰਗਾਰਾ ਮਿਲਿਆ | ਇਹ ਦੇਖ ਕੇ ਜੋ ਅਕਾਲੀ ਸਨ , ਇਹ ਸਾਰੇ ਕਪੂਰੀ ਨਹਿਰ ਦੇ ਮਸਲੇ ਨੂੰ ਲੈਕੇ ਓਥੇ ਧਰਨੇ ਤੇ ਬੈਠੇ ਸਨ ਇਨ੍ਹਾਂ ਨੇ ਵੀ ਆਪਣਾ ਸਾਰਾ ਸਾਜੋ ਸਮਾਨ ਲਿਆ ਕੇ ਸੰਤਾਂ ਪਾਸ ਮੰਜੀ ਹਾਲ ਵਿਖੇ ਮੋਰਚੇ ਵਿਚ ਸ਼ਾਮਿਲ ਹੋ ਗਏ | ਫੇਰ ਇਹ ਅਨੰਦਪੁਰ ਦਾ ਮਤਾ ਸਿਰਦਰ ਕਪੂਰ ਸਿੰਘ ਜੀ ਆਈ. ਸੀ. ਐੱਸ. ਵੱਲੋਂ ਲਿਖਿਆ ਗਿਆ ਜਿਸ ਵਿਚ ਧਰਮ ਯੁੱਧ ਮੋਰਚੇ ਦੀਆਂ ਮੰਗਾਂ ਜੋ ਸਰਕਾਰ ਪਾਸੋਂ ਮਨਵੌਣੀਆਂ ਇਹੋ ਹੀ ਮੋਰਚੇ ਦਾ ਉੱਦੇਸ਼ ਮਿਥਿਆ ਗਿਆ ਸੀ | ਅਤੇ ਇਥੋਂ ਇਹ ਅਨੰਦਪੁਰ ਦੇ ਮਤੇ ਨੂੰ ਲੈਕੇ ਧਰਮ ਯੁੱਧ ਮੋਰਚੇ ਦੀ ਆਰੰਭਤਾ ਹੋਈ ਜਿਸ ਵਿਚ ਡਿਕਟੇਟਰ ਸੰਤ ਹਰਚੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਨੂੰ ਬਣਾਇਆ ਗਿਆ ਹੋਰ ਵੀ ਸਾਰੇ ਅਕਾਲੀ "ਬਾਦਲ" ਟੌਹੜਾ" ਸੀਨੀਅਰ ਸਭ ਇਸ ਵਿਚ ਸ਼ਾਮਿਲ ਸਨ | ਇਸ ਮੋਰਚੇ ਦਾ ਕੇਂਦਰ ਬਿੰਦੂ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਜੀ ਸਨ ਜਿਨ੍ਹਾਂ ਦੀ ਸਪੀਚ ਸੁਨ ਕੇ ਸਭ ਜਥੇ ਜੋ ਗ੍ਰਿਫਤਾਰੀ ਦੇਣ ਲਈ ਜਾਂਦੇ ਹੌਂਸਲੇ ਨਾਲ ਭਰ ਜਾਂਦੇ ਸਨ | ਪੇਸ਼ ਹੈ ਸਾਰੀਆਂ ਸਿੰਘਾਂ ਲਈ ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ ਸੰਖੇਪ ਵਿਚ ਸਿਰਦਰ ਕਪੂਰ ਸਿੰਘ ਜੀ ਦੀ ਕਿਤਾਬ ਬਿਖੁ ਮਹਿ ਅਮ੍ਰਿਤ ਵਿਚੋਂ :

ਭਾਰਤ ਵਿਚ ਸਿਖ ਕੌਮ ਸਤਾਰਵੀਂ ਸਦੀ ਦੇ ਅੰਤਲੇ ਸਾਲਾਂ, ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਾਜਨਾ ਦੇ ਸਮੇਂ ਤੋਂ ਹੀ, ਇਤਿਹਾਸਕ ਤੌਰ ਤੇ ਇਕ ਰਾਜਨੀਤਿਕ ਕੌਮ (ਜਿਵੇਂ ਹਿੰਦੂ ਅਤੇ ਮੁਸਲਿਮ ਨੇਂ) ਇੰਝ ਤਸਲੀਮ ਕੀਤੀ ਹੈ | (ਭਾਵ :- ਤੀਜੀ ਕੌਮ ਮੰਨਿਆ ਗਿਆ ਹੈ) ਸਿਖ ਕੌਮ ਦਾ ਇਹ ਰੁਤਬਾ , ਕੌਮਾਂਤਰੀ ਪਧਰ ਤੇ ਯੂਰਪ ਅਤੇ ਏਸ਼ੀਆ ਦੀਆਂ ਪ੍ਰਮੁਖ ਸ਼ਕਤੀਆਂ , ਜਿਵੇਂ ਕਿ ਫਰਾਂਸ, ਇੰਗ੍ਲੈਂਡ, ਇਟਲੀ , ਰੂਸ , ਚੀਨ, ਤਿਬਤ, ਪਰਸ਼ੀਆ(ਇਰਾਨ), ਅਫਗਾਨਿਸਤਾਨ , ਨੇਪਾਲ , ਅਤੇ ਕੰਪਨੀ ਬਹਾਦਰ, ਫੋਰਟ ਵਿਲੀਅਮ , ਕਲਕੱਤਾ ਵੱਲੋਂ 19ਵੀਂ ਸਦੀ ਦੇ ਅਧ ਤਕ , ਅਤੇ ਫੇਰ ਮੁਲਕ ਛਡ ਕੇ ਜਾ ਰਹੇ ਫਰੰਗੀ ,ਹਿੰਦੂ ਕਾਂਗਰਸ ਅਤੇ ਭਾਰਤੀ ਮੁਸਲਿਮ ਲੀਗ ਵੱਲੋਂ , 20 ਵੀਂ ਸਦੀ ਦੇ ਅਧ (1947 ਤੋਂ ਥੋੜਾ ਜਿਹਾ ਪਹਿਲੇ) ਤਸਲੀਮ ਕੀਤਾ ਭਾਵ ਕਬੂਲਿਆ ਜਾ ਚੁਕਾ ਹੈ ਕਿ ਸਿਖ ਇਕ ਵਖਰੀ ਕੌਮ ਹੈ |

ਅਤੇ ਹੁਣ ਮੁਲਕ ਦੀ ਵੰਡ ਤੋਂ ਬਾਅਦ 1950 ਵਿਚ ਹਿੰਦੁਸਤਾਨ ਦੀ ਧੱਕੜ ਬਹੁਗਿਣਤੀ ਹਿੰਦੂ ਕੌਮ ਨੇਂ ਇਕ ਅਜਿਹਾ ਸੰਵਿਧਾਨਿਕ ਇੰਤਜ਼ਾਮ ਠੋਸਿਆ , ਜਿਸ ਨੇਂ ਕਿ ਸਿਖਾਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਰਾਜਸੀ ਪਹਿਚਾਣ ਅਤੇ ਸਭਿਆਚਾਰਕ ਵਿਲਖਣਤਾ ਤੋਂ ਸਖਣੇ ਕਰ ਦਿਤਾ ; ਇਸ ਤਰ੍ਹਾਂ ਸਿਖਾਂ ਨੂੰ ਰਾਜਸੀ ਤੌਰ ਤੇ ਖਤਮ ਕਰਕੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਤਮਕ ਤੇ ਸਭਿਆਚਾਰਕ ਗਿਰਾਵਟ ਦੇ ਕੰਢੇ ਲਿਆ ਕੇ , ਬੇ ਸਿਰ-ਪੈਰੇ ਹਿੰਦੂ ਧਰਮ ਦੇ ਗਹਿਰੇ ਸਾਗਰ ਵਿਚ , ਹਰ ਹੀਲੇ ਡੁੱਬ ਜਾਣ ਦੀ ਨੌਬਤ ਤੱਕ ਲੈ ਆਂਦਾ ਹੈ |

ਜਦੋਂ ਕਿ ਸਿਖਾਂ ਨਾਲ ਪਹਿਲੋਂ ਕੀਤੇ ਸੰਜੀਦਾ ਇਕਰਾਰਨਾਮੇ ਅਤੇ ਸ਼ਰੇਆਮ ਕੀਤੇ ਵਾਅਦਿਆਂ ਨੂੰ ਬੇਲਿਹਾਜ਼ੀ ਨਾਲ ਤੋੜ ਕੇ , ਸਿਖਾਂ ਨੂੰ ਜਕੜ ਕੇ ਗੁਲਾਮ ਬਣਾ ਲਿਆ ਗਿਆ ਹੈ , ਜਦ ਕਿ 1950 ਵਿਚ ਵਿਧਾਨ ਲਿਖਣ ਵਕਤ ਉਸ ਸਭਾ ਵਿਚ ਹਾਜ਼ਿਰ ਸਿਖਾਂ ਦੇ ਨੁਮਾਇੰਦਿਆਂ ਨੇਂ , ਅਜਿਹੇ ਸੰਵਿਧਾਨਕ ਇੰਤਜ਼ਾਮ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਣ ਵਾਲੀ ਧਿਰ ਬਣਨ ਤੋਂ ਨਾਂਹ ਕਰ ਦਿੱਤੀ ਸੀ ਅਤੇ ਸੰਵਿਧਾਨ ਦੀ ਮੂਲ ਦਸਤਾਵੇਜ਼ ਉਪਰ ਦਸਤਖਤ ਕਰਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ | (1950 ਵਿਚ ਜਦੋਂ ਭਾਰਤ ਦਾ ਸੰਵਿਧਾਨ ਲਿਖਿਆ ਗਿਆ ਜਿਸਨੂੰ ਅਸੀਂ ਸਾਰੇ ਗਣਤੰਤਰ ਦਿਵਸ ਦੇ ਰੂਪ ਵਿਚ ਮਨਾਉਂਦੇ ਹਾਂ ਓਸ ਵੇਲੇ ਇਸ ਕਨੂੰਨ ਵਿਚ ਧਾਰਾ 25 ਲਿਖੀ ਗਈ ਜਿਸ ਅਨੁਸਾਰ ਸਿਖ ਕੋਈ ਵਖਰੀ ਕੌਮ ਨਹੀਂ ਸਗੋਂ ਕੇਸਾਧਾਰੀ ਹਿੰਦੂ ਹੀ ਹੈ | ਜਦੋਂ ਇਹ ਕਾਨੂੰਨ ਪਾਸ ਕਰਣ ਲਈ ਸਾਰੇ ਸੰਸਦ

ਮੈਂਬਰਾਂ ਦੇ ਦਸਤਖਤ ਹੋਣ ਲਗੇ ਉਸ ਵੇਲੇ ਸਿਖ ਕੌਮ ਦੇ ਐਮ. ਪੀਜ. ਨੇਂ ਸਾਫ਼ ਇਨਕਾਰ ਕਰ ਦਿਤਾ ਸੀ ਕਿ ਇਹ ਧਾਰਾ 25 ਗਲਤ ਹੈ | ਸਿਖ ਇਕ ਵਖਰੀ ਕੌਮ ਹੈ ਓਹ ਕਿਸੇ ਵੀ ਹਿੰਦੂ ਧਰਮ ਤੋਂ ਨਹੀਂ ਨਿਕਲੀ , ਮਗਰ ਫਿਰ ਵੀ ਇਹ ਸੰਵਿਧਾਨ ਲਾਗੂ ਕੀਤਾ ਗਿਆ | ਜੋ ਗੱਲ ਸਿਰਦਾਰ ਜੀ ਨੇਂ ਵਾਅਦੇ ਬੇਲਿਹਾਜ਼ੀ ਨਾਲ ਤੋੜਨ ਦੀ ਕਹੀ ਹੈ ਉਹ ਇਓਂ ਹੈ ਕਿ ਜਿਵੇਂ ਉਪਰ ਅਸੀਂ ਪੜ੍ਹਿਆ ਹੈ ਕਿ ਸਭ ਲੋਕਾਂ ਨੇਂ ਸਿਖ ਕੌਮ ਨੂੰ ਇਕ ਵਖਰੀ ਕੌਮ ਮੰਨਿਆ ਹੈ | ਮਗਰ ਬਾਅਦ ਵਿਚ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਹੀ ਹਿੰਦੂ ਕਾਂਗਰਸ ਦੇ ਜਵਾਹਰ ਲਾਲ ਨੇਹਰੂ ਜਿਸ ਨੇਂ 1946 ਨੂੰ ਕਲਕੱਤਾ ਵਿਚ ਇਕ ਰੈਲੀ ਨੂੰ ਬੋਲਦਿਆਂ ਕਿਹਾ ਸੀ ਕੇ ਸਿਖਾਂ ਨੂੰ ਉੱਤਰ ਵਿਚ ਇਕ ਖੁਦਮੁਖਤਿਆਰੀ ਵਾਲਾ ਖਿੱਤਾ ਦਿਤਾ ਜਾਵੇਗਾ ਜਿਥੇ ਸਾਡੇ ਸਿਖ ਭਰਾ ਖੁਸ਼ ਹੋ ਕੇ ਰਹਣਗੇ | ਜਦੋਂ ਵੰਡ ਦੇ ਬਾਦ ਸਿਖਾਂ ਦਾ ਵਫਦ ਨੇਹਰੂ ਨੂੰ ਮਿਲਿਆ ਉਸ ਨੇ ਇਹ ਕਹਿ ਕੇ ਗੱਲ ਤਾਲ ਦਿੱਤੀ ਕੇ ਹੁਣ ਹਾਲਾਤ ਬਦਲ ਗਏ ਨੇਂ ਅਤੇ ਜੋ ਸਿਖ ਪਾਕਿਸਤਾਨ ਤੋਂ ਵੰਡ ਵੇਲੇ ਭਾਰਤ ਆਏ ਸਨ ਉਨ੍ਹਾਂ ਨੂੰ ਪਟੇਲ ਵੱਲੋਂ ਜਰਾਇਮ ਪੇਸ਼ਾ ਕਹਿ ਕੇ ਸਤਕਾਰ ਦਿਤਾ ਗਿਆ | ਇੰਞ ਸਾਡੇ ਨਾਲ ਵਿਸਾਹ ਘਾਤ ਕੀਤਾ ਗਿਆ)

(ਉਸ ਵੇਲੇ ਦੀ ਸਿਖਾਂ ਦੀ ਇਕੋ ਇਕ ਸਿਆਸੀ ਪਾਰਟੀ) ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਸਿਖਾਂ ਦੀ ਤਰਫੋਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਨਾਂ ਤੇ ਐਲਾਨ ਕਰਦਾ ਹੈ ਕਿ :- ਸਿਖ ਆਪਣੇ ਆਪ ਨੂੰ ਹਰ ਵਾਜਬ ਢੰਗ ਨਾਲ ਇਸ ਜ਼ਿੱਲਤ ਭਰੀ ਅਤੇ ਵਿਨਾਸ਼ਕਾਰੀ ਸਥਿਤੀ ਵਿਚੋਂ ਬਚਾਉਣ ਤੇ ਅਜਾਦ ਹੋਣ ਲਈ ਦ੍ਰਿੜ੍ਹ ਸੰਕਲਪ ਹਨ , ਤਾਂ ਕਿ ਉਹ ਮਾਣ ਨਾਲ ਜਿਊਣ ਨੂੰ ਪੱਕੇ ਤੌਰ ਤੇ ਯਕੀਨੀ ਬਣਾ ਸਕਣ ਅਤੇ ਭਾਰਤ ਵਿਚ ਆਪਣੀ ਅਣਖ ਅਤੇ ਸੰਸਾਰ ਦੇ ਇਤਿਹਾਸ ਦੀ ਮੁਖ ਧਾਰਾ ਵਿਚ ਸਹੀ ਯੋਗਦਾਨ ਪਾ ਸਕਣ ਦੇ ਜਮਾਂਦਰੂ ਹਕ ਨੂੰ ਬਹਾਲ ਕਰ ਸਕਣ | ਇਸ ਲਈ ਸਿਖ ਮੰਗ ਕਰਦੇ ਹਨ , ਕਿ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਬਿਨਾ ਦੇਰ ਕੀਤਿਆਂ , ਭਾਰਤ ਦੇ ਉੱਤਰ ਵਿਚ ਇਕ ਖੁਦ ਮੁਖਤਿਆਰ ਖਿੱਤਾ ਕਾਇਮ ਕੀਤਾ ਜਾਵੇ , ਜਿਥੇ ਕੇ ਦੇਸ਼ ਦੀ ਬੁਨਿਆਦੀ ਨੀਤੀ ਵਜੋਂ ਸਿਖ ਹਿਤਾਂ ਦੀ ਸੰਵਿਧਾਨਕ ਤੌਰ ਤੇ ਪ੍ਰਮੁਖ ਤੇ ਖਾਸ ਅਹਿਮੀਅਤ ਤਸਲੀਮ ਕੀਤੀ ਜਾਵੇ | (ਇਹ ਮੰਗ ਖਾਲਿਸਤਾਨ ਦੇ ਸੰਬੰਧ ਵਿਚ ਹੈ)

ਦੂਸਰਾ , ਇਸ ਖੁਦ ਮੁਖਤਿਆਰ ਖਿੱਤੇ ਵਿਚ ਮੌਜੂਦਾ ਭਾਰਤੀ , ਪੰਜਾਬ ਅਤੇ ਹਰਿਆਣਾ ਦੇ ਕਰਨਾਲ , ਥਨੇਸਰ , ਅਤੇ ਅੰਬਾਲਾ ਜਿਲ੍ਹੇ , ਚੰਡੀਗੜ੍ਹ, ਹਿਮਾਚਲ ਦੇ ਕਾਂਗੜਾ ਜਿਲ੍ਹੇ ਦੇ ਸਮੇਤ , ਹਰਿਆਣਾ ਤੇ ਹਿਮਾਚਲ ਦੇ ਪਿੰਜੌਰ , ਕਾਲਕਾ , ਡਲਹੌਜ਼ੀ , ਨਾਲਾਗੜ੍ਹ ਦੇਸ਼ ਸਿਰਸਾ , ਗੂਹਲਾ, ਰੱਤੀਆ , ਇਲਾਕੇ ਅਤੇ ਰਾਜਸਥਾਨ ਦਾ ਗੰਗਾਨਗਰ ਜਿਲ੍ਹਾ , ਤਾਂ ਜੋ ਸਿਖਾਂ ਦੀਆਂ ਨਾਲ ਲਗਦੀਆਂ ਪ੍ਰਮੁਖ ਆਬਾਦੀਆਂ ਅਤੇ ਜੱਦੀ ਪੁਸ਼ਤੀ ਸਿਖ ਇਲਾਕੇ , ਭਾਰਤ ਦੇ ਅਟੁਟ ਹਿੱਸੇ ਵਜੋਂ ਇਹ ਖੁਦ ਮੁਖਤਿਆਰ ਸਿਖ ਖਿੱਤੇ ਵਿਚ ਸ਼ਾਮਿਲ ਕੀਤੇ ਜਾਣ |ਅਤੇ ਤੀਸਰਾ , ਇਸ ਖੁਦ ਮੁਖਤਿਆਰ ਸਿਖ ਖਿੱਤੇ ਨੂੰ ਵਿਦੇਸ਼ੀ ਮਾਮਲੇ , ਸੁਰਖਿਆ , ਕਰੰਸੀ ਅਤੇ ਆਮ ਸੰਚਾਰ ਦੇ ਮਹਿਕਮਿਆਂ ਨੂੰ ਫੈਡਰਲ ਭਾਰਤ ਸਰਕਾਰ ਦੇ ਅਧਿਕਾਰ ਵਿਚ ਛੱਡ ਕੇ ਸੰਪੂਰਨ ਸੱਤਾ ਨੂੰ ਆਪਣੇ ਹਥ ਵਿਚ ਰਖਣ ਖਾਤਿਰ , ਆਪਣਾ ਅੰਦੂਨੀਂ ਸੰਵਿਧਾਨ ਆਪ ਘੜਨ ਦਾ ਅਧਿਕਾਰੀ ਐਲਾਨਿਆ ਜਾਵੇ |

ਨੋਟ :- ਮਤੇ ਨੂੰ ਚੰਗੀ ਤਰਾਂ ਸਮਝਣ ਲਈ ਕੁਛ ਵਿਊ ਆਪਣੇ ਵੱਲੋਂ ਵੀ ਦਿੱਤੇ ਗਏ ਨੇ ਜੋ ਗੱਲਾਂ ਆਪਣੇ ਵੱਲੋਂ ਕਹੀਆਂ ਗਈਆਂ ਨੇਂ ਓਹ ਸਾਰੀਆਂ ਬਰੈਕਟ ਵਿਚ ਪਾਈਆਂ ਗਈਆਂ ਨੇਂ ਜੀ | ਇਹ ਹੈ ਸਾਡੇ ਖਾਲਿਸਤਾਨ ਦਾ ਮੁਢਲਾ ਰੂਪ ਜਿਸਨੂੰ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਜੀ ਭਿੰਡਰਾਂਵਾਲਿਆਂ ਨੇਂ ਫੌਲੋ ਕੀਤਾ ਅਸੀਂ ਵੀ ਸਦਾ ਇਸ ਤੇ ਦ੍ਰਿੜ੍ਹ ਰਹਾਂਗੇ | ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕਿ ਫ਼ਤੇਹ

ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦਾ ਮਤਾ

A. BASIC POSTULATES

1) The Shiromani Akali Dal is the very embodiment of the hopes and aspirations of the Sikhs and as such is fully entitled to its representation. The basic postulates of this organization are human co-existence, human welfare and the ultimate unity of all human beings with the Lord.

2) These postulates are based upon the three great principles of Sri Guru Nanak Sahib Ji, namely Nam Japo, Kirat Karo, and Vand Chhako, i.e. meditation on God's Name, honest labor, and sharing the fruits of this labor with the needy.

B. PURPOSES

The Shiromani Akali Dal shall ever strive to achieve the following aims:

1) Propagation of Sikhism, its ethical values and code of conduct to combat atheism.

2) Preservation and keeping alive the concept of distinct and sovereign identity of the Panth and building up of appropriate condition in which the national sentiments and aspirations of the Sikh Panth will find full expression, satisfaction and facilities for growth.

3) Eradication of poverty and starvation through increased production and more equitable distribution of wealth as also the establishment of a just social order sans exploitation of any kind.

4) Vacation of discrimination on the basis of caste, creed or any other ground in keeping with basic principles of Sikhism.

5) Removal of disease and ill health, checking the use of intoxicants and provision of full facilities for the growth of physical well-being so as to prepare and enthuse the Sikh Nation for the national defense. For the achievement of the aforesaid purposes, the Shiromani Akali Dal owned it as its primary duty to inculcate among the Sikh religious fervour and a sense of pride in their great socio-spiritual heritage through the following measures:

1. Reiteration of the concept of unity of God, meditation on His Name, recitation of gurbani, inculcation of faith in the holy Sikh Gurus as well as in Guru Granth Sahib and other appropriate measures for such a purpose.

2. Grooming at the Sikh Missionary College the Sikh youth with inherent potential to become accomplished preachers, ragis, dhadis and poets so that the propagation of Sikhism, its tenets and traditions and its basic religious values could be taken up more effectively and vigorously.

3. Baptizing the Sikhs on a mass scale with particular emphasis on schools and colleges wherein the teachers as well as the taught shall be enthused through regular study circles.

4. Revival of the religious institution of dasvandh among the Sikhs.

5. Generating a feeling of respect for Sikh intellectuals including writers and preachers, who also would be enthused to improve upon their accomplishments.

6. Streamlining the administration of the gurdwaras by giving better training to their workers. Appropriate steps would also be taken to maintain gurdwara building in proper condition. The representatives of the party in the Shiromani Gurdwara Prabandhak Committee would be directed to pull their weight towards these ends.

6. Making suitable arrangements for error free publications of gurbani, promoting research in the ancient and modern Sikh history, translating holy gurbani into other languages and producing first-rate literature on Sikhism.

7. Taking appropriate measures for the enactment of an All India Gurdwaras Act with a view to improving the administration of the gurdwaras throughout the country and to reintegrate the traditional preaching sects of Sikhism like Udasis and Nirmalas, without in any way encroaching upon the properties of their maths.

8. Taking necessary steps to bring the Sikh gurdwaras all over the world under a single system of administration with a view to running them according to the basic Sikh forms and to pool their resources for the propagation of Sikhism on a wider and more impressive scale.

9. Striving to free access to all those holy Sikh shrines, including Nanakana Sahib, form which the Sikh Panth has been separated, for their pilgrimage and proper upkeep.

POLITICAL GOAL

The political goal of the Panth, with any doubt, is enshrined in the Commandments of the Tenth Lord, in the pages of Sikh history and in the very hear of the Khalsa Panth, the ultimate aim of with is the pre-eminence of the Khalsa (KHALSA JI KE BOL BALE).

The fundamental policy of the Shiromani Akali Dal is to seek the realization of this birthright of the Khalsa through the creating of a geographical entity and a constitutional set-up of its own.

For the attainment of this aim:

1. The Shiromani Akali Dal is determined to strive by all possible means to:

(a) Have all those speaking areas, deliberately kept out of Punjab, such as Dalhousie in Gurdaspur district, Chandigarh, Pinjore, Kalka and Ambala Sada, etc. in Ambala district, the entire Ina tahsil of Hoshiarpur district, Shahabad and Guhia blocks of Karnal district, Tohana sub-tahsil, Ratia block and Sirsa tahsil of Hissar district and six tahsils of Ganganagar district in Rajasthan, merged with Punjab to constitute a single administrative unit wherein the interests of Sikhs and Sikhism are specifically protected.

(b) In this new Punjab (as in all other stated) the Center's interference would be restricted to Defense, Foreign Relations, Currency and Communications, all other departments being in the jurisdiction of Punjab (and other states) which would be fully entitled to frame their own Constitution. For the aforesaid departments of the Center, Punjab (and other states) would contribute in proportion to their respective representation in Parliament.

(c) The Sikhs and other minorities living outside Punjab should be adequately protected against any kind of discrimination against them.

2. The Shiromani Akali Dal would also endeavor to have the Indian Constitution recast on real Federal principles with equal representation at the Centre for all the States.

3. The Shiromani Akali Dal strongly denounces the Foreign policy of India as framed by the Congress Party. It is worthless and highly detrimental to the interest of the country, its people and mankind at large. Shiromani Akali Dal shall extend its support only to such policies as are based upon the principles of peace and national interest. It strongly advocates a policy of peace with all neighboring countries, particularly

those which have within their borders Sikh population and Sikh shrines. The Akali Dal is of the firm view that the foreign policy of India should in no case be one of playing second fiddle to any other country.

4. The Shiromani Akali Dal shall firmly resist and discrimination against any Sikh (or even other) employees of the Centre or State government [on the basis of his caste or creed]. It shall also endeavor to maintain the traditional position of the Sikhs in all the wings of the Defense services and needs of the Sikh army personnel shall be adequately taken care of by the Panth. The Shiromani Akali Dal shall also ensure that kirpan is accepted as an integral part of the uniform of the Sikhs in the Army.

5. It shall be the primary obligation of the Shiromani Akali Dal to help rehabilitate ex-servicemen of the Defense forces in the civil life, and for such a purpose it would extend them every help to enable them to organize themselves and raise their voice in an effective way to gain adequate safeguards and concessions for an honorable and dignified life.

6. The Shiromani Akali Dal is of the firm opinion that all those persons, including women, who have not been convicted of any criminal offence by a court of law should have the right to possess any type of small arm like revolvers, guns, pistols, rifles, carbines, etc., without any license, the only obligation being their registration.

7. The Shiromani Akali Dal seeks ban on the sale of liquor and all other kinds of intoxicants, and shall press for a ban on the consumption of intoxicants and smoking in public places.

Apart from defining the basic postulates and principles of policies and its ultimate goal, the open session of the General House of the Shiromani Akali Dal, held at Ludhiana, also traced the outlines of the long-term socio-economic and cultural aims and objectives of the Party, for the attainment of which it adopted twelve sub-resolutions. A closer analysis of these sub-resolutions shows that while the core of the basic resolutions passed by its working committee at Anandpur Sahib in 1973, namely attainment of special Constitutional state for the Sikhs to ensure their growth in accordance with their own socio-spiritual traditions and tenets was fully endorsed by the General House of the Shiromani Akali Dal, the scope of the greater autonomy to the state of Punjab for the aforesaid purpose was widened to include all the states. Thus, the shape and scope of the Anandpur Sahib resolution as tit finally emerged out of the Ludhiana meet of the Shiromani Akali Dal envisages:

1. The attainment of pre-eminence of the Khalsa through special constitutional safeguards and powers for the Sikhs.

2. Greater autonomy to all the states by recasting the Centre-State relations on the basis of limited powers for the Centre.

Resolutions adopted, in the light of the Anandpur Sahib Resolution, at open session of the 18th All India Akali Conference held at Ludhiana on October 28-29, 1978, under the presidentship of Jathedar Jagdev Singh Talwandi are as under:

Resolution No. 1

Moved by Sardar Gurcharan Singh Tohra, President, Shiromani Gurdwara Parbandhak Committee, and endorsed by Sardar Parkash Singh Badal, Chief Minister, Punjab.

The Shiromani Akali Dal realizes that India is a federal and republican geographical entity of different languages, religions and cultures. To safeguard the fundamental rights of the religious and linguistic minorities, to fulfill the demands of the democratic traditions and to pave the way for economic progress, it has become imperative that the Indian constitutional infrastructure should be given a real federal shape by redefining the Central and State relation and rights on the lines of the aforesaid principles and objectives.

The concept of total revolution given by Lok Naik Jaya Parkash Narain is also based upon the progressive decentralization of powers. The climax of the process of centralization of powers of the states through repeated amendments of the Constitution during the Congress regime came before the countrymen in the form of the Emergency (1975), when all fundamental rights of all citizens was usurped. It was then that the programme of decentralization of powers ever advocated by Shiromani Akali Dal was openly accepted and adopted by other political parties including Janata Party, C.P.I. (M), D.M.K., etc.

Shiromani Akali Dal has ever stood firm on this principle and that is why after a very careful consideration it unanimously adopted a resolution to this effect first at the All India Akali Conference, Batala, then at Anandpur Sahib which has endorsed the principle of State autonomy in keeping with the concept of federalism.

As such, the Shiromani Akali Dal emphatically urges upon the Janata Government to take cognizance of the different linguistic and cultural sections, religious minorities as also the voice of millions of people and recast the constitutional structure of the

country on real and meaningful federal principles to obviate the possibility of any danger to the unity and integrity of the country and, further, to enable the states to play a useful role for the progress and prosperity of the Indian people in their respective areas by a meaningful exercise of their powers.

Resolution No. 2

This momentous meeting of the Shiromani Akali Dal calls upon the Government of India to examine carefully the long tale of the excesses, wrongs, illegal actions committed [against the Sikhs] by the previous Congress Government, more particularly during the Emergency, and try to find an early solution to the following problems:

(a) Chandigarh originally raised as a Capital for Punjab should be handed over to Punjab.

(b) The long-standing demand of the Shiromani Akali Dal for the merger in Punjab of the Punjabi-speaking areas, to be identified by linguistic experts with village as a unit, should be conceded.

(c) The control of headworks should continue to be vested in Punjab and, if need be, the Reorganization Act should be amended.

(d) The arbitrary and unjust Award given by Mrs. Indira Gandhi during the Emergency on the distributions of Ravi-Beas waters should be revised on the universally accepted norms and principles, and justice be done to Punjab.

(e) Keeping in view the special aptitude and martial qualities of the Sikhs, the present ratio of their strength in the Army should be maintained.

(f) The excesses being committed on the settlers in the Tarai region of the Uttar Pradesh in the name of Land Reforms should be vacated by making suitable amendments in the ceiling law on the Central guidelines.

Resolution No. 3 (Economic Policy Resolution)

The chief sources of inspiration of the economic policies and programme of the Shiromani Akali Dal are the secular, democratic and socialistic concepts of Guru Nanak and Guru Gobind Singh. Our economic programme is based on three principles:

(a) Dignity of labor.

(b) An economic and social structure which provides for the uplift of the poor and depressed sections of society.

(c) Unabated opposition to concentration of economic and political power in the hands of the capitalists.

While drafting its economic policies and programme, the Shiromani Akali Dal in its historic Anandpur Sahib Resolution has laid particular stress on the need to break the monopolistic hold of the capitalists foisted on the Indian economy by 30 years of Congress rule in India. This capitalist hold enabled the Central government to assume all powers in its hands after the manner of Mughal imperialism. This was bound to thwart the economic progress of the states and injure the social and economic interests of the people. The Shiromani Akali Dal once again reiterates the Sikh way of life by resolving to fulfil the holy words of Guru Nanak Sahib:

“He alone realizes the true path who labors honestly and shares with others the fruits of that labor.”

This way of life is based upon three basic principles:

i. Doing honest labor,

ii. Sharing with others the fruits of this labor, and

iii. Meditation on the Lord’s Name.

The Shiromani Akali Dal calls upon the Central and the State governments to eradicate unemployment during the next ten years. While pursuing this aim, special emphasis should be laid on amelioration the lot of the weaker sections, scheduled and depressed classes, workers, landless and poor farmers and urban poor farmers and urban poor. Minimum wages must be fixed for all of them.

The Shiromani Akali Dal urges Punjab government to draw up such an economic plan for the state as would turn it into the leading state during the next ten years by raising per capita income to Rs. 3,000 and by generating an economic growth rate of 7% per annum as against 4% at the national level.

The Shiromani Akali Dal gives first priority to the redrafting of the taxation structure in such a way that the burden of taxation is shifted from the poor to the richer classes and an equitable distribution of national income ensured.

The main plank of the economic programme of the Shiromani Akali Dal is to enable the economically weaker sections of the society to share the fruits of national income.

The Shiromani Akali Dal calls upon the Central government to make an international airport at Amritsar which should also enjoy the facilities of a dry port. Similarly, a Stock Exchange should be opened at Ludhiana to accelerate the process of industrialization and economic growth in the State. The Shiromani Akali Dal also desires that suitable amendments should be made in the Foreign Exchange rules for free exchange of foreign currencies and thereby removing the difficulties being faced by the Indian emigrants.

The Shiromani Akali Dal emphatically urges upon the Indian government to bring about parity between the prices of the agricultural produce and that of the industrial raw materials so that the discrimination against such states that lack these materials may be removed.

The Shiromani Akali Dal demands that the exploitation of the produces of cash crops like cotton, sugarcane, oil seeds, etc., at the hand of traders should be stopped forthwith and for this purpose arrangements be made for purchase by government of these crops at remunerable prices. Besides, effective steps should be taken by government for the purchase of cotton through the Cotton Corporation.

The Shiromani Akali Dal strongly feels that the most pressing national problem is the need to ameliorate the lot of millions of exploited persons belonging to the scheduled classes. For such a purpose the Shiromani Akali Dal calls upon the Central and State governments to earmark special funds. Besides, the state governments should allot sufficient funds in their respective budgets for giving free residential plots both in the urban and rural areas to the Scheduled Castes.

The Shiromani Akali Dal also calls for the rapid diversification of farming. The shortcomings in the Land Reforms Laws should be removed, rapid industrialization of the State ensured, credit facilities for the medium industries expanded and unemployment allowance given to those who are unemployed. For remunerative farming, perceptible reduction should be made in the prices of farm machinery like tractors, tubewells, as also of the inputs.

Resolution No. 4

This huge gathering of the Shiromani Akali Dal regrets the discrimination to which the Punjabi language is being subjected in adjoining States of Himachal, Haryana,

Jammu and Kashmir, Delhi, etc. It is its firm demand that in accordance with the Nehru Language Formula, the neighboring State of Punjab should give “second” language status to Punjabi because of fairly large sections of their respective populations are Punjabi-speaking.

Resolution No. 5

The meeting regrets that against the “claims” of the refugees who had migrated to Jammu and Kashmir as a result of the partition of the country, no compensation had been provided to them even after such a long time and these unfortunate refugees had been rotting in the camps ever since then.

This Akali Dal session, therefore, forcefully demands that their claims should be settled soon and immediate steps should be taken to rehabilitate them even if it involves an amendment to section 370 of the Constitution.

Resolution No. 6

The 18th session of the All India Akali Conference take strong exception to the discrimination to which the minorities in other states are being subjected and the way in which their interests are being ignored.

As such, it demands that injustice against the Sikhs in other states should be vacated and proper representation should be given them in government service, local bodies and state legislatures, through nominations, if need be.

Resolution No. 7

The 18th session of the All India Akali Conference notes with satisfaction that mechanization of farming in the country has led to increase in the farm yield and a as a result the country is heading toward self-sufficiency in foodgrain.

However, the session feels that poor farmers are unable to tale to mechanization because of the enormity of the cost involved.

As such, the Shiromani Akali Dal urges upon the Government of India to abolish the excise duty on tractors, sot that with the decrease in their prices, the smaller farmers may also be able to avail themselves of farm machinery and contribute to increase in agricultural produce of the country.

Resolution No. 8

This conference of the Shiromani Akali Dal appeals to the Central and State governments to pay particular attention to the poor and laboring classes and demands that besides making suitable amendments in the Minimum Wages Act, suitable legal steps be taken to improve the economic lot of the laboring class, to enable it to lead respectable life and play a useful role in the rapid industrialization of the country.

Resolution No. 9

This session seeks permission from the Government of India to install a broadcasting station at the Golden Temple, Amritsar, for the relay of Gurbani Kirtan for the spiritual satisfaction of those Sikh who are living in foreign lands.

The session wishes to make it clear that the entire cost of the proposed broadcasting project would be borne by the Khalsa Panth and its over all control shall vest with the Indian Government. It is hoped that the Government would have no hesitation in conceding this demand after due consideration.

Resolution No. 10

This mammoth gathering of the Shiromani Akali Dal strongly urges upon the Government of India to make necessary amendments in the following enactment for the benefit of the agricultural classes who have toiled hard for the sake of larger national interests:

1) Hindu Succession Act be suitably amended to enable a woman to get rights of inheritance in the properties of her father-in-law instead of the father's.

2) The agricultural lands of the farmers should be completely exempted from the Wealth Tax and the Estate Tax.

Resolution No. 11

This vast gathering of the Shiromani Akali Dal strongly impresses upon the Government of India that keeping in vies that economic backwardness of the scheduled and non-scheduled castes, provisions proportionate to their population should be made in the budget for utilization for their welfare. A special ministry should be created at the Centre as a practical measure to render justice to them on the basis of reservations.

The session also calls upon the government that in keeping with the settlement already made, no discrimination should be made between the Sikh and Hindu Harijans in any part of the country.

Resolution No. 12

The Congress government is called upon to vacate the gross injustice, discrimination done to Punjab in the distribution of Ravi-Beas waters. The Central government must also give approval for the immediate establishment of six sugar and four textile mills in Punjab so that the State may be able to implement its agro-industrial policy.